Samuel Pyke

THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 29.—Vol. III.] LEXINGTON, KY. WEDNESDAY, JANUARY 17, 1827. [Whole No 133.

CHRISTIAN PHILOSOPHY.

No. III.

THE EARTH.

In speaking of those bodies which revolve round the Sun, we shall begin with the Earth, because we are so much better acquainted with its motions than with those of any other planet. In its form it is globular: hence, when a ship appears at sea, we perceive first the masts, and afterwards the hull and lower parts of the vessel. That this is the true shape of the Earth is evident, because navigators have sailed completely round it; and, by continuing in the same direction, have arrived at the place from whence they set out. The Earth is not, however, a perfect sphere, being something like an orange in shape; the axis on which it is supposed to turn passing through the heart of the orange from the place where the stalk is inserted into it. The ends of the axis are called the Poles of the Earth. The diameter at the Poles is 7893 English miles; but at the Equator 7928 miles. The earth revolves daily round its axis, from west to east: by this means the difference of the day and night is produced. When the side of the globe we inhabit is towards the Sun, we enjoy the light; but when from the Sun, we are in darkness. Beside this diurnal motion, the earth performs an annual revolution round the Sun, at the distance of 90,000,000 of miles. It is this annual revolution, in consequence of the inclination of the earth's axis, which occasions the variation of the seasons, and the different length of the days and nights.

Light and heat are much more equally diffused by the inclination of the earth's axis, than they would have been by any other means. The inhabitants of those parts of the Earth where the heat of the Sun, in consequence of the oblique direction of his rays, is the least, enjoy the longest days when the Sun is in their hemisphere. The unseen hand of the great Creator has preserved the axis of the Earth constantly parallel to itself; that is, always pointing to the same star, ever since its formation. This is the more remarkable, when it is considered that the Earth moves in its orbit with the surprising velocity of 68,243 miles in an hour, at the same time revolving round its axis in twenty-four hours. Yet has the wisdom of God so fixed the laws of nature, that we feel no inconvenience from this rapid motion; nor are we even sensible of it; for if a body be projected from a body in motion, it will always partake of the motion of that other body: thus, a stone dropped from the mast of a ship while the vessel is under sail, is not left by the vessel, but falls exactly at the foot of the mast. These various motions of the Earth, regularly performed for near 6000 years, afford a most striking evidence of the providence of God, and his faithfulness to his word; for he hath said, "While the Earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Successive generations of men have seen the accomplishment of this declaration. Every returning Sun brings with it a fresh proof of his truth: let this encourage our daily reliance on his promise.

"He, by whose all-commanding word
Seasons their changing course maintain,
In ev'ry change a pledge affords,
That none shall seek his face in vain."

NEWTON.

The most splendid, and, apparently, the most lasting works of human genius and human power, have sunk with their authors into the dust, while the ordinances of Heaven still remain. The Sun gives his light by day, and the Moon by night; the summer and the winter return in regular succession; and they will remain until He, by whom all things exist, shall have accomplished the purposes of his love and mercy, and gathered in his elect: then the Earth, whose foundation he hath laid, shall perish, "and the heavens, the work of his hands, they shall perish; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." In the mean time, these varying scenes in winter and summer are all dependent upon his will: So it is in the Christian life; the winter and summer of our experience, the day and night of our souls, depend upon our being within the beams of the Spiritual Sun: when turned from Him, all is darkness and barrenness!

"My soul a sharper winter mourns,
Barren and fruitless I remain;
When will the gentle Spring return,
And bid my graces grow again!
Jesus! my glorious Sun, arise!
'Tis thine the frozen heart to move;
Oh! hush these storms, and clear my skies,
And let me feel thy vital love!"

NEWTON.

AN IMPORTANT SUBJECT.

That a subject frequently mentioned and discussed at considerable length in the New Testament—one that, notwithstanding its direct bearing on the comfort and happiness of thousands who deserve well of the public, and its intimate connexion with the prosperity of the Church of Christ, is yet poorly understood and much neglected, should seldom be mentioned in the pulpit, is a fact that may well excite attention. It is a *fact*,—for it is hardly once in the course of one's life that he hears a preacher discuss and urge on his hearers, *the duty of Christians to support the Christian ministry*. It is indeed, a delicate subject, for a pastor to address his people upon. His motives would be liable to misconstruction; and we doubt not many a good man has suffered deeply, rather than publicly to urge his claims, for fear that he might give occasion for some to say, he was seeking *theirs*, not *them*. Indeed, it would almost seem that our Saviour and his apostles had made this duty so plain, for the very purpose of relieving ministers of the gospel in after times from the disagreeable necessity of urging it, and to remove all ground or pretence for demur or cavil with regard to it.

The following remarks of Dr. Mason, are to the point, and deserve to be thought upon.—*Vermont Chron.*

"When men consecrate themselves to the religious weal of a people, and do by that act, forego the opportunities open to all others, of providing for themselves and their families, a competent maintenance is the least remuneration which they have a right to claim. It is the dictate of common sense, common justice, and common humanity. It is also the express commandment of our Lord Jesus Christ. But notwithstanding these considerations, the ministry is little better than a starving profession. Not one man in twenty, were he compelled to live upon the salary allowed him by his congregation, could escape from beggary and rags. The certain effect is, on the one hand, to deter young men, of respectable talents, from the ministry altogether; and on the other, to discourage, depress, and finally to ruin those who are in it already."

"Let us not hear of self-denial, spiritual-mindedness, and an heroic indifference to worldly things, as characteristic of the true minister of Christ. Self-denial does not mean starving. The spirituality of the father will not stop the cravings of his children when they cry for food; nor is there any heroism in preferring tatters and a hovel to decent clothing and lodging, when they may be had. It is very convenient, no doubt, for men who are adding house to house, field to field, thousand to thousand, to harangue in a religious style, on the necessity of a minister's imitating his master, "who had not where to lay his head;" when the practical inference from all this is in favour of their own pockets. They are wonderfully concerned for spirituality and self-denial to be practised by their minister; but as to their own share of these virtues; as to *their* parting with a pittance of *their* pelf to render him comfortable—why, that is another affair. It is one of the most wicked forms of hypocricy, to plead for the cultivation of a minister's heavenly mindedness, by way of an apology for cheating him out of his bread. The sin of the neglect complained of is not equally gross in all. In some it proceeds from thoughtlessness; in others, from incapacity to make a right estimate; but in most it is the fruit of downright covetousness."

A FEW WORDS TO CHILDREN.

If you feared God, you could not take his holy name in vain. I hope there are not many present who ever did this; for it is a most shocking thing to hear a child swear! But such things have been, and I do not know but some of you do it. *God knows.* And if you do not repent, he will bring you into judgment. But if you could learn to fear the Lord, you would never speak another wicked word; because it is offensive to him; and he is very angry with such; and all swearers and liars shall have their part in the lake which burneth with fire and brimstone.

If you feared God, you would *avoid bad company.* A good child would almost as soon go among a parcel of bears and wolves, as he would among a number of lying, swearing, quarrelling children; because he is afraid they will make him as bad as themselves. Children learn a great many wicked things one from another.—*Rec. & Tel.*

SYNOD OF TENNESSEE.

Pastoral Letter addressed by the Synod of Tennessee to the churches under their care.

DEAR BRETHREN:—In reviewing the events of the past year, we meet with much that is calculated to fill our hearts with fervent gratitude to God. Never since the first settlement of our country, have we been allowed the happy privilege of telling you of so much good which the Lord has done within our bounds—never have the prospects of the church appeared so bright and flattering—never has the cause of the Redeemer among us advanced so far in a single year. His doctrines have dropped as the rain—his speech has distilled as the dew upon the souls of the children of men. Let our hearts be lifted up in gratitude and praise to God, while we relate some of the special mercies he has bestowed upon us.

We are persuaded it will be a matter of rejoicing to you, as it has been to ourselves, to find that the members of the different Presbyteries which compose this Synod, have met together and consulted with brotherly love and harmony of sentiment. Stricter coincidence of sentiment and greater harmony of feeling than have been manifested at our late meetings, could scarcely be hoped for in our present imperfect state. This fact holds a high claim upon our gratitude. It is at all times a subject of profound satisfaction to know that unanimity in the belief of gospel truths prevails among our ministry. But it is peculiary gratifying to be assured of this fact in our churches at this enlightened day, when we must expect the cause of truth to be assailed by weapons which become formidable in proportion as we advance towards a high state of civilization.

From the reports of the several Presbyteries under our care, it appears that the work of God has been specially revived during the last summer in the greater number of the congregations within our bounds. The past summer has been pre-eminently a harvest season—a season of the ingathering of souls. In Union Presbytery seven congregations have been refreshed by the out-pouring of the Spirit. Baker's creek and Grassy valley, the happy subjects of a revival the last year, have again been blessed with considerable additions. Washington, a small church, has seen its numbers more than doubled by the addition of seventy-seven members, and is now rejoicing in the presence of the Lord. New-Providence has been blessed with a revival of four years continuance. Several hundred have been added, and it is truly gratifying to learn that among so large a number, there have but two or three apostates. The shower of salvation has also fallen upon Shunem, Hopewell, Timber ridge, Westminster, St. Paul's, New Salem and Harmony. —The greater part of the congregations in French Broad Presbytery, have been visited from on high.

Upon the churches under the care of the Presbytery of Abingdon, God has poured out the great rain of his strength. There are twenty congregations within its bounds, twelve of which are under the care of settled ministers. In eleven of them, there has been a revival of religion, and in one of the vacant congregations, the presence of the Lord has been delightfully manifested. In Green Spring and Sinking Spring, seventy one have been added; in Blountville and Paperville, forty-five; in Mount Bethel and Providence, ninety-four; in Salem, forty-one.

How uplifted we are to see the refreshing stream of Heavenly remembrance gladden the people of God in these venerable churches, from whose pulpits the sound of salvation was first heard to break upon the depravity of the soul in Tennessee, and from whose bosom have flowed rivers of holiness to gladden our western land. In the congregations of Rock Spring, Glade Spring and Union, the additions have amounted to one hundred; and in King's-port to twenty-three. But the most abundant out-pouring of the divine spirit which it is our privilege to mention, is in the congregations of Rogersville and New Providence—Here, the work of the Lord has been truly powerful and extensive. Two hundred and ninety-five souls have espoused the cause of Christ, and while we are yet writing, the work of conviction and conversion is mighty upon the souls of the people in Rogersville, and many are enquiring "what shall we do to be saved!" "It is the Lord's work, and it is marvellous in our eyes."

Another fact, which the Synod have heard with high gratification, is that an uncommon measure of harmony and brotherly kindness prevails amongst professors of religion. Private animosities have been laid aside, and christians are joined together as members of the same body. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard—as the dew of Hermon and as the dew that descended upon the mountains of Zion."

We believe the plain unsoftened doctrines of the Bible which are taught in the standards of our church, have been blessed of God to the advancement of these revivals. The total and voluntary depravity of man has been strenuously preached, and in connection with this awful doctrine, have been proclaimed the proper divinity of Christ, the sufficiency of the atonement, the sincerity of the offer of salvation to all men upon the condition of faith in the Lord Jesus—the unwillingness of the heart of man occasioned by sin, the only barrier to his acceptance—this unwillingness never overcome by the force of motives—the irresistible influence of the divine spirit inregeneration. This influence bestowed by the electing grace of God. Those who are chosen and regenerated, infalliably kept by the power of God through faith unto salvation; and that God, as a sovereign, according to his eternal purpose, works in all moral agents to will and to do of his own good pleasure.—The enlightened discussion of these doctrines has always been followed with spiritual improvement; and this truth is signally manifested by the fact, that a warm controversy upon these doctrines having been forced upon the congregations of Rogersville and New Providence was immediately followed by the astonishing breaking up of the strong holds of Satan within their bounds;—and it is worthy of remembrance, that the revival which has blessed so many of our churches, began in these congregations.

Anxious seats, creating visible lines of separation between those who felt conviction for sin and professors of indifference, have been uniformly employed: and the blessing of God has established the importance of this moral instrument.

The evening concert prayer, the particular object of which is supplication for revival of religion, has given to christians another most glorious proof that God "has never said to the seed of Jacob, seek ye me in vain." To twenty-two of our congregations, more than one thousand have been have added during the past season.

In giving the above statement, we would not have it understood that there is nothing among us to deplore. With pain we have heard that in one or two churches where there has been no revival, some who had apparently set out for the kingdom of heaven, have turned back to the world—that in many places intemperance, profaneness and sabbath breaking are alarmingly common—and that even among professed christians, the entanglements of this world are seen to make society and prayer meetings thinly attended. With unspeakable distress we have heard of the alarming prevalence and wide spreading ravages of moral death in one of the western counties of Virginia. A dear brother from that region has told us with streaming eyes of the ruin which appears to hang over the people. May the Lord speedily send them his great salvation.

We would take this opportunity of commending to the attention and patronage of professing christians within our bounds, the Southern and Western Theological Seminary at Maryville, which is under our care. This institution lies near our hearts; under the smiles of the Great Head of the church it promises incalculable good to our western Zion. Amidst pressing difficulties and wants, its progress for several years has been gradual and steady. Already twelve young men who have been nourished in her bosom, have been sent out to preach the everlasting gospel. Many more are in need of similar assistance, but it cannot possibly be afforded unless the bounties of the church are poured upon the institution. We therefore "charge them that are rich not to trust in uncertain riches, but in the living God! to do good, to be ready to communicate, and thus lay up a good foundation against the time to come, that they may lay hold on eternal life."

In review of the foregoing communications, we are forcibly struck with the contrast between the present and the past. To the older ministers of this Synod, the present prospects are great and flattering beyond all former expectation. Those who preached within the circle of the late revival twenty-five years ago, could scarcely have been persuaded to hope that their eyes would ever see what they have lately witnessed. "Bless the Lord O ye his ministers, that do his pleasure—sing unto the Lord O ye saints of his, and give thanks at the remembrance of his holiness."

But while we rejoice, let us also tremble before the Lord. Christians are not perfect, and the abundance of spiritual blessings is full of danger.—Christians may expect to be tried by the tribulation that cometh of the world. The present is a state of warfare. In this warfare, dear brethren, be active. Live in prayer—live in forgetfulness of the things of this world. When the name of Christ is honourable and full of respect, the abandoned assume it as a cloak for their sins—the weak are deluded by an imaginary change of heart—and the true believer is in great danger of folding his arms in false security. There is now, then, a perilous responsibility upon the ministers and private members of our church, and it becomes them to gird up their loins and be strong in the Lord and in the power of his might, and while they think they stand take heed lest they fall.

This is a day in which truth is brightly seen. The doctrines of the gospel are clearly unfolded, and the duties of the followers of Jesus are placed before us in the most commanding attitude.

The standard of christian character must now be elevated to meet the demands of this day of light. Let the heart be guarded with all diligence—let self-examination and prayer be manifested by a life of charity, temperance and holy self-denial. And O! lovers of the mammon of unrighteousness, remember, you are stewards of the Lord. Every dollar and every acre of ground belong to him. And his people must feel the obligation to give their substance to him to whom the gold and silver belong. The days of miracles are past—God will not convert the world by the voice of his power. He commands his people to be fellow-workers with him. He commands them to put forth their hearts, their talents and their wealth, that he may go forth in his gospel chariot conquering and to conquer. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work."

ISAAC ANDERSON, *Moderator*,
WM. EAGLETON, *Stated Clerk*.
October 16, 1826.

CHARACTER OF THE LATE

MR. JOSEPH BUTTERWORTH.

From the N. Y. Obs. & Chron.

FROM A CORRESPONDENT RECENTLY RETURNED FROM EUROPE.

Messrs. Editors,

The death of Joseph Butterworth, Esq. of England, who has been long known as the friend of Christian and benevolent institutions was noticed in your paper some weeks since. The writer of this article has been hoping to see a more particular account. During a late visit to London, I saw him often, and received many kindnesses from him, as have many Americans before me. I can speak of him only from this short acquaintance, which though short was rather intimate, and very pleasant. He rose, as I was told, from the station of a penyless apprentice in some bookseller's shop in London, to opulence, a seat in Parliament, great respectability, and great influence.

Though not possessing originally a

first-rate mind, nor trained to the highest effort of thought, he was a man of good sense, of much judgment, and of great industry. He possessed too, a heart overflowing the kindest feeling. One trait in his character was very observable. He studied "to redeem the time." He was ever working while his day lasted. All his talents he consecrated to a heavenly purpose. Not only his property and name, but, though largely engaged in business, his personal efforts and time, were given to many of the great and good objects which distinguish the British metropolis. The widow and the orphan, the oppressed and the suffering, were always sure to find in him a counsellor and a friend. He was a member and firm supporter of the Methodist Episcopal Church. For a number of years he has been the presiding officer at the Annual Meeting of the Weslyan Methodist Missionary Society. His heart, however, was too large, and his Christianity too deep and too genuine, to be *confined* to any sect or any party; but embraced all who love our Lord Jesus Christ in sincerity. Of this I saw frequent and delightful proof.

It was long the practice of Butterworth to give a public breakfast every Saturday morning, to which Christians of different names, and especially from different parts of the world, were invited. Such was the easy, frank manner of Mr. Butterworth, that he made all others easy about him. On these occasions he exhibited a happy talent at eliciting from his guests the information of which he was in search;—information in regard to the moral state of the world, and of those particular parts with which they were best acquainted; and also, in regard to the ways and means of advancing that Kingdom which is spiritual and never to end — The Church, Kirk, and Dissenters of different name, frequently met at these breakfasts in the greatest harmony.—Mercantile, naval, military, medical, and classical men, members of the bar and of the bench, have found that they were all one in Christ Jesus. The Professor, the Judge, and the Admiral, would put aside all the formalities of dignity, and meet on the common ground of Christian character and feeling. This is not said to turn a sentence, but to state a fact. The writer of this has known England, Scotland, Ireland, the East and West Indies, the Canadas, the United States, Mexico, South America, the Cape of Good Hope, Ceylon, and New South Wales, all represented in Mr. Butterworth's parlor—the representatives all professing a hope in one faith and one Lord. Many incidents which occurred at the meetings I had the pleasure to attend, might be stated, which however I will omit, as I took up my pen just now to give some facts which I heard under rather peculiar circumstances.

There are in England many Spanish Refugees, who have been obliged to flee from Spain, since the suppression of the Constitution in that kingdom Mr. Butterworth was anxious of getting information in regard to the state of Spain, and also that these Spaniards should have some right understanding, not only of Protestantism, but of true vital religion, of real godliness.—With this object in view, he asked a small party to dine with him, and a larger number to tea and to pass the evening. Though Mr. B was so kind as to ask me to dinner, yet having gone into Westminister Abbey for the first time, I was detained so long by the ruins of the place and the recollections of the mighty dead sleeping there, that I had nearly forgotten myself, till the shadows of the evening recalled to mind my engagement with the living. On reaching Mr. Butterworth's, among others already at the table, was Canon Villenuve, who, although a priest, had been very active in the Cortes of 1820, in procuring the suppression of the Inquisition. He is advanced in years, of a sallow complexion, of a dark and rather sunken eye, a high forehead, and a speaking countenance. There was an air of meditative melancholy about the old man, that at any time would have touched a sensitive mind; but recollecting the history and the circumstances of the man, his efforts to give religious and civil freedom to his oppressed countrymen; and instead of success, blighted hopes and exile his reward, our interest became deepened into a painful sympathy. He could speak only Spanish. There were a number of other Spaniards present in the evening, of high standing and influence at home, who were also unable to speak English. The British officer who wrote the simple and pathetic narrative of the loss of the Kent, East India ship, was one of the company. Mr. Thompson, who had travelled through South America, was also present. A young Spaniard, nephew to the Bishop of Barcelona, served as interpreter. He is a modest, ingenuous youth, of much intelligence, and is now studying medicine with the intention of settling in Mexico. The political, but especially the religious state of Spain, the late Spanish Provinces, England, and of the United States, presented topics of conversation of so much interest to us all, that the hours of the night were gone before we were aware that the evening had commenced.

What interested me most was an account of the Inquisition, given by our intrepreter himself, who had seen what he described. He was at Valencia when the Revolution broke out in 1820, and assisted to break open the prison of the Inquisition there, and liberate five hundred from its dungeons. The wretchedness of these human beings was beyond the power of words. Most of them skeletons, others insane, and some perfectly stupified: others, when told that they might go out, supposed it was some trick upon them, or that they were to be led forth to execution. The dungeons in which they were confined, were under ground, eight feet long, six high and four wide; dark, humid, having double folding doors, one of iron, and one shutting over this, of wood. A little hole through the inner door opened once a day, and admitted the fresh air, and bread and water on which the prisoners lived. Though it cost the Inquisitors very little thus to support the lives of their prisoners, yet they charged their friends enormous prices, which they must pay or share their fate. When we recollect that the Inquisition was suppressed by Bonaparte, and re-established only in 1814, and that at the end of six years, five-hundred persons were found in one of its prisons, we may form some notion of the wretchedness of Spain.

Does not such a statement as this show some depravity in man's heart! Reader, who has made thee to differ! The power and the dread of the Inquisition are yet very great in Spain. It frequently happens in all parts of the country, that individuals are suddenly missed. When inquired after by their friends, reply is made by a word much like our "*Hush;*" as much as to say, "The inquisition has seized him,—be careful, say nothing." The following fact was stated by the Canon himself, who is still a Roman Catholic, though he abhors persecution. At the time of the Reformation, there were many worthies who embraced its doctrines in Spain. Among these was a man named Cassalis, with a brother and two or three sisters, who lived at Valladolid, which, if not the seat of the Court, was at that time a place of great consequence in the kingdom. Cassalis soon became an object of suspicion to the Inquisitors, who arrested him and his family, burnt them, razed his house to the ground, sprinkled salt over it, and put a stone on the spot with this inscription: "This is the spot where dwelt the heretic, Cassalis, who with his family, was burnt to death, and his house destroyed; and this stone is to teach all persons to beware of heresy." This spot of ground was enclosed with some kind of wall, and thus enclosed stood, desolate, having only this stone with the above inscription upon it, from 1517 to 1820. In the latter year the Constitutionalists tied a rope to the stone, dragged it through the streets of Valladolid, broke it to pieces, and put up in a public hall a monument to the memory of Cassalis. On the counter revolution in 1823, this was removed, and a stone like the original one replaced. The bigoted Royalists call the street in which this stone is situated, the Street of Infamy:—the Constitutionalists, the street of Cassalis.

From the Connecticut Observer.

OBJECTIONS TO MISSIONS.

A writer in the Vermont Chronicle, in answering the question—"What is the real state of mind of those persons who oppose the great benevolent institutions of the day, from a belief, or a pretence of belief, that they are a system of speculation and imposition upon the public!"—says, "I am acquainted in a town in which some twenty or thirty of these opposers profess to have experienced the influence of renewing grace; and the change which has been wrought in their religious views and feelings, has, in every instance, removed the real cause of their opposition to these institutions. I know that, in general, that class of people whose views we are discussing, are not remarkably well informed concerning the objects of benevolent societies, or the manner in which they are conducted: but I know also, that the persons above referred to, (and a great many others whom I know, and whose causes are similar,) were ready, *at once*, as soon as their hearts were changed, to approve of these institutions, with their lips, and to assist them with their hands. They *already knew* that these societies are conducted upon open and fair principles, and are such as ought to be supported. How, then, in view of these facts, can we suppose that the class of objectors above referred to, do in reality believe that the benevolent operations of the day, are a system of speculation and imposition upon the public!"

There are other objections made to satisfy conscience, or to cloak avarice, which seem to be no more sincere. A gentleman lately informed us that one of his neighbours refused to give to foreign Missions, because the town is in debt, and he thought it wrong to send the money away before that debt is paid. But mark the inconsistency. A little time after giving this reason, he took his family to a neighbouring town to witness an exhibition of a wild beast, and repeated the visit, when the animal was brought to the place where he resided. The thought never seemed to occur to his mind, that "the town is in debt,"—or that the money paid for the sight would be carried off and spent no better, to say the least, than it would be in the support of Missionaries among the heathen. If any thing can make the inconsistency more glaring, it is the fact that the individual referred to, professes to be a follower of Him "who came to seek and to save that which was lost"—and who commanded His people to "Go into all the world and preach the Gospel to every creature." How excuses and obstacles thicken around us, when our 'heart is' not 'in the work!' The past—the present—and the future, are all summoned to our aid. One compares missions to the crusades —another sees in them only a new edition of Popish aggrandizement for the clergy—a third scrutinizes present operations to find some defect—while a fourth prophecies gravely of the threatening aspect of "coming events" in the political world from the overgrown influence of missions. Yet in the face of all these obstacles and excuses, the Gospel will extend. Happy they who promote its progress—and if inspiration speaks the truth—unhappy they, who, "falling on this stone, shall be broken."

VIRGINIA THEOLOGICAL SEMINARY. —From a late Report of the Treasurer of the Presbyterian Education Society under the care of the Hanover (Va.) Presbytery, it appears that the funds belonging to the Theological Institution are as follows: House and lot with improvements, $8,000 00; Library, 7,500 00; Money at interest as reported by the Treasurer as in his hands, 9,966 00; Bank Stock directed to be transferred to the Treasurer, 44 shares at par, 4,400 00; Late subscription, nearly 25,000 00; Little's Scholarship, 2,500 00; Old subscriptions reckoned good, amount not exactly known, but exceeding 2,000 00. Making an amount in the whole of nearly sixty thousand dollars.—*Fam. Visitor.*

SLAVE TRADE.

In the year 1824, sixty vessels landed in Cuba, upwards of 16,000 slaves; of these ships a great number were French. In the first month of the year 1825, nineteen vessels had left that port for the coast of Africa, and twenty five vessels, (five French and fifteen Spanish) had arrived from thence, having previously landed within twenty leagues of Havana, 4,766 negroes.

THE WESTERN
Luminary.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year

LEXINGTON, KY.
WEDNESDAY, JAN. 17, 1827.

GREAT REVIVAL OF RELIGION IN EAST TENNESSEE.

Through the politeness of a friend, we received a few days since, the Pastoral Letter, addressed by the Synod of Tennessee, to the churches under their care, at their meeting in October last. From this letter we learn that a most glorious Revival of Religion has been progressing in many of the Churches in East Tennessee during the past season. In the congregations of Rogersville and New-Providence, *two hundred and ninety-five souls had espoused the Cause of Christ;* and "the work of conviction and conversion was still mighty upon the souls of the people in Rogersville, and many were enquiring, what shall we do to be saved!" "To twenty-two congregations, *more than one thousand had been added during the past season.*"

We have inserted the Letter in detail on the 2d page of this paper, and have no doubt its perusal will gladden the hearts of the people of God in every part of our Country.

REVIVAL IN GEORGIA.

We learn, from a communication in the N Y Observer & Chronicle, that a good work of grace has commenced in several places in the State of Georgia. "During the meeting of Synod, intelligence came from Milledgeville, that *a work of grace had commenced among the members of the Legislature.* At an anxious meeting, *fifteen of them* were inquirers, and five or six indulged a hope, that they had found the Messiah."

DANVILLE & STANFORD, Ky.

We are happy to learn that the Lord is still carrying on his work of grace in Danville and the neighbouring churches. At the celebration of the Supper in Danville on the 7th instant, we are informed, about twenty were added to the church; and at Stanford on the Sabbath preceding, about the same number were added. In the White Oak congregation, we learn, that an unusual degree of seriousness prevails; and a considerable number are expected to join themselves to the Lord's people on the next Sabbath. We have no recent intelligence from the other churches in that neighbourhood; but have reason to hope, from former accounts, that the good work is still going on.

COMPLAINT OF THE DYING YEAR.

Reclining on a couch of fallen leaves, wrapped in a fleecy mantle, with withered limbs, hoarse voice, and snowy beard, appears a venerable old man. His pulse beats feebly, his breath becomes shorter; he exhibits every mark of approaching dissolution.

This is old Eighteen Hundred and twenty-six; and as every class of readers must remember him a young man, as rosy and blithsome as themselves, they will, perhaps, feel interested in hearing some of his dying expressions, with a few particulars of his past life. His existence is still likely to be prolonged another day by the presence of his daughter *December*, the last and sole survivor of his twelve fair children; but it is thought the father and daughter will expire together. The following are some of the expressions which have been taken down as they fell from his dying lips.

"I am," said he, "the son of old father *Time*, and the last of a numerous progeny; for he has had no less than five thousand eight hundred and twenty-six of us; but it has ever been his fate to see one child expire before another was born. It is the opinion of some, that his own constitution is beginning to break up, and that when he has given birth to a hundred or two more of us, his family will be complete, and then he himself will be no more."

Here the Old Year called for his account book, and turned over the pages with a sorrowful eye.—He has kept, it appears, an accurate account of the moments, minutes, hours, and months which he has issued, and subjoined in some places, memorandums of the uses to which they have been applied, and of the losses he has sustained. These particulars it would be tedious to detail, and perhaps the recollection of the reader may furnish them as well or better; but we must notice one circumstance: upon turning to a certain page in his accounts, the old man was much affected, and the tears streamed down his furrowed cheeks as he examined it. This was the register of the fifty Sabbaths which he had issued; and which, of all the wealth he had to dispose of, has been, it appears, the most scandalously wasted.—"These," said he, "were my most precious gifts. I had but fifty-two of them to bestow. Alas! how lightly have they been esteemed!" Here, upon referring back to certain old memorandums, he found a long list of vows and resolutions which had a particular reference to those fifty-two Sabbaths.—This, with a mingled degree of grief and anger, he tore into a hundred pieces, and threw them on the embers by which he was endeavouring to warm his shivering limbs.

"I feel, however," said he, "more pity than indignation towards these offenders, since they were far greater enemies to themselves than to me. But there are a few outrageous ones, by whom I have been defrauded of so much of my substance, that it is difficult to think of them with patience, particularly that notorious thief *Procrastination*, of whom every body has heard, and who is well known to have wronged my venerable father of much property. There are also three noted ruffians, *Sleep*, *Sloth*, and *Pleasure*, from whom I have suffered much; besides a certain busy body, called *Dress*, who under the pretence of making the most of me, and taking great care of me, steals away more of my gifts than any two of them.

"As for me, all must acknowledge that I have performed my part towards my friends and foes. I have fulfilled my utmost promise, and been more bountiful than many of my predecessors. My twelve fair children have, each in their turn, aided my exertions; and their various tastes and dispositions have all conduced to the general good. Mild February, who sprinkled the naked boughs with delicate buds, and brought her wonted offering of early flowers, was not of more essential service than that rude blustering boy, March, who, though violent in his temper, was well intentioned and useful. April, a gentle, tender-hearted girl, wept for his loss, yet cheered me with many a smile. June came crowned with roses, and sparkling in sunbeams, and laid up a store of costly ornaments for her luxuriant successors; but I cannot stop to enumerate the good qualities and graces of all my children. You, my poor December, dark in your complexion, and cold in your temper, greatly resemble my first-born, January with this difference, that he was most prone to anticipation, and you to reflection.

"If there should be any, who, upon hearing my dying lamentation, may feel regret that they have not treated me more kindly, I would beg leave to hint that it is yet in their power to make some compensation for their past conduct, by rendering me, during a few remaining days, as much service as is in their power; let them testify the sincerity of their sorrow by an immediate alteration in their behaviour. It would give me particular pleasure to see my only surviving child treated with respect; let no one slight her offerings; she has a considerable part of my property still to dispose of, which, if well employed, will turn to good account. Not to mention the rest, there is one precious Sabbath yet in her gift; it would cheer my last moments to know that it had been better prized than the past.

"It is very likely that, at least after my decease, many may reflect upon themselves for their misconduct towards me; to such I would leave it as my dying injunction, not to waste time in unavailing regret; all their wishes and repentance will not call me to life. I shall never, never, return! I would rather earnestly recommend to their regard my youthful successor, whose appearance is shortly expected. I cannot hope to survive long enough to introduce him; but I would fain hope that he will meet with a favourable reception; and that, in addition to the flattering honours which greeted my birth, and the fair promises which deceived my hopes, more diligent exertions, and more persevering efforts may be expected. Let it be remembered, that one honest endeavour is worth ten fair promises."

Having thus spoken, the Old Year fell back on his couch, nearly exhausted, and trembling so violently as to shake the last shower of yellow leaves from his canopy. Let us all hasten to testify our gratitude for his services, and repentance for the abuse of them, by improving the remaining day of his existence, and by remembering the solemn promises we made in his youth.

Miss Jane Taylor.

BRAINERD & HENRY MARTYN.

"What Christian ever read the life of Brainerd or of Martyn, and did not feel that they could do likewise, except instead of reading the Bible in Indian, or Arabic, or Persian or Hindoostanee, he must read the plain English Bible; and instead of speaking to Sooders and Brahmins, and Indians, he must speak to his neighbours, and warn his own family! And if these are the aspirations and belief of the heart, why not put the whole in practice, and write it out legibly in the actions and conduct of each day; and thus show that you are voluntarily, self-devoted, and self devoting servants of the Lord Jesus. And being thus given to God, give yourself to your brethren; bind the cords of your influence together, and come forth in all the power of a voluntary association, whose whole soul, and spirit, and body, are engaged to live and act for Christ. O brethren, do you know what that means! You are not your own, you are bought with a price. Walk by faith, not by sight; do you know what that means? Let your conversation be in Heaven; do you know what that means—set your affections on things above, and export your treasures to heaven, and let your hearts go up there to enjoy them. If you know not these things, then study your Bibles, and fast, and pray, until you do know; then shall you possess all the requisite energy for the great enterprise before us—the conversion of the world."—*Wheeler.*

SYNOD OF OHIO.—MAN STEALING.

The following correction of a statement, concerning the proceedings of this Synod relative to slave holding, appears in the *Ohio State Journal.*

It is not a correct statement of fact, that the Synod of Ohio, decided that slave-holding is man-stealing. The subject as a question in morals, was introduced, and had been referred to a committee; and the committee had reported *their own* opinion, and the reasons thereof; but recommended, nevertheless, that the subject should be indefinitely postponed. This was actually done, and no decision was made, of any sort.

It will only be an act of justice to themselves, as well as to the Synod and the public, if those editors who have published the erroneous statement referred to, with remarks, either good natured or ill natured, (especially the editors of the National Intelligencer,) will also publish this correction.

A MEMBER
Of the Synod of Ohio.

Dec. 4, 1826.

KENTUCKY LEGISLATURE.

The bill which passed the House, for establishing a new county, to be called ANDERSON, to be taken from Mercer and Franklin; and the bill for establishing a new county, to be called M'KEE, to be taken from the southside of Washington; have both been rejected by the Senate.——The House has passed the bill from the Senate, making an appropriation for re building the State House at Frankfort, by a vote of 62 to 38.——A resolution has passed the Senate, to adjourn on the 20th inst.——It is said that GEORGE M. BIBB, Esq. has accepted the appointment of Chief Justice, and taken his seat in the Old Court.

NATIONAL LEGISLATURE.

In the Senate, Mr. Hayne from the select Committee on the Bankrupt bill, reported it with sundry amendments, and it was made the order of the day for Tuesday of the present week. This bill, it is said, provides only for cases of commercial Bankruptcy, on the principles of the late English act. The provisions inserted in Mr. Webster's bill of the nature of a general Insolvent Law, for the relief and discharge of insolvent debtors, on their own application, is omitted. A stoppage of payment constitutes one of the acts of Bankruptcy which authorises a creditor to take out a commission of bankruptcy against his debtor.

A resolution has passed the House, calling for information as to the encroachments made by white men upon the Choctaw lands beyond the Mississippi, the number of whites living on said lands when ceded to the Indians in 1820, &c. &c. Mr. Haile, of Mississippi, made it an argument for instituting the inquiry, that unless treaties of this kind were scrupulously followed, it would be impossible ever to affect the removal of the Indian tribes residing in his own state.—Another resolution calls upon the Secretary of War for information concerning the disposition of the Indian tribes within the United States, to emigrate west of the Mississippi; and if so, what will be the best means to effect the object, and whether the missionaries are favourable to such a removal, and would lend their influence accordingly.—The Secretary of War communicated to the House the system of tactics for the Cavalry, Artillery and Infantry of the U. S. militia, which has recently been compiled at Washington by a Military Board appointed for the purpose.—Mr. Everrett, from the Library Committee, reported that it is expedient to offer a premium for designs in painting to decorate the House of Representatives. The report, though short, exhibits a proper knowledge of the dignity of the art and the feelings of artists. *N. Y. Obs. & Chron.*

From the N Y. National Advocate.

SINGULAR PRESERVATION.

A few days ago, a very amusing and somewhat dangerous occurrence took place at a small circus in the Bowery, in which there is an exhibition of wild beasts, such as elephants, tigers, lions, &c. The keeper of the collection one day went to dinner, as usual, under the impression that his four-footed actors were quite snug in their cages. It was not so. The cage that contained a tiger and a tigress, was in a state of decripitude, so that the ferocious couple broke loose. If their keeper was to eat his beef stake, Mr and Mrs. Tiger thought they ought to have something fresh too. Accordingly, being free as air, they cast their eyes round the habitation, as a gormandiser would in a cook-shop, and so selected a fine foreign animal, called the Lama, on which to dine upon. At the approach of the tigering couple, the poor Lama got scared and set up a grunt. It would not do. One of the tiger family (we have tiger families elsewhere) sprung at his throat, brought him down and tapped his jugular vein in a twinkling. Here both the animals sipped away with great perseverance, as fast and as cordially as the cobler and his wife hung over a cider barrel in New Jersey, which they soon emptied of its contents. The heart of the poor lama was soon drunk dry by these two feline topers.

In the mean time the keeper had finished his dinner, drank his glass, and was puffing away at the butt end of a Spanish segar, when he entered and found the work that had been going on. He was alarmed at first, but his personal courage did not ooze away, as Acre's did in the play. He ventured into the ring with a noose to fling over the heads of the two ferocious animals; while they were sucking out the last drop of blood from the poor lama. The tigress finishing her repast sooner than her mate, turned round while the keeper was in the very act of catching them, and made preparations to spring upon him, in the same way that a cat does when she sees a mouse. The keeper felt the danger of his situation, but with great presence of mind, he made a retreat behind his elephant, who, from the other side of the circus, was looking on the scene with great composure. The tigress did not forego her intent. She made a spring at the keeper past the elephant, but just at this moment the sagacious animal observing, it would seem, the danger of his keeper, let out his trunk with the celerity of an arrow from the bow, and pitched the tigress to the farther end of the circus.

A wonderful hurly burly was now kicked up. All the monkies and baboons scampered up the rafters, and the glaring eyes of the enraged tigress struck dread into the whole, except the elephant, who folded up his trunk with neatness after his feat, and the lion, who sat in his cage on his hips like a dog, looking on with great dignity and composure. The keeper now ran out from behind the elephant, and approaching his trunk, uttered certain words, which the sagacious animal understands with so much correctness. The elephant unrolled his trunk, the keeper got astride, and in a moment was elevated to the back of his preserver.

In the mean time the tigress had recovered from the toss she had got, and made new preparations to spring upon the keeper, who was upon the back of the elephant. The elephant saw, and took *proboscis* measures accordingly. Again the tigress sprang at the man, and again the elephant interposed his trunk and tossed the tigress a second time to the farthest extremity of the circus. The pitch wounded the side of the tigress, and finding there was no use in trying further to tap the jugular of the keeper, she sneaked into her cage with what she had got.

While this business was going on, the tiger himself had begun to look round, and see what fun could be picked up. On raising his head from the lama, the first thing that struck him was the lion sitting in his cage with great dignity and unconcern. The tiger showed his teeth; the lion slightly shook his mane. The tiger drew back on his hind legs to make a spring; the lion rose up with dignity and shot fire from his eyes.

The tiger sprung at the cage with great fury, forcing one of his claws in between two of the bars, and at the same instant the lion made a grab at the tiger's fore foot, caught it firmly between his tusks, pulled the whole leg into the cage, and held him there until the keeper saw the opportunity, flung himself from the back of the elephant, ran with his noose to the tiger, and secured him in a moment.

After this was accomplished, the lion generously let go his hold, and the keeper dragged the other to his cage, and secured them both.—And thus by a singular train of circumstances, in which the instinct and trunk of the elephant, no less than the teeth and temper of the lion, bore a conspicuous part, did the poor keeper get rescued from the jaws of the tiger and tigress.

GREAT BATTLE IN AFRICA.—On the 7th of August, the Ashantees, amounting to 25,000 men, had advanced to Doodewan, and were met by 11,000 men, the whole of the British, Dutch, and other troops. The battle lasted an hour, when the Ashantees fled, leaving on the field, wounded and prisoners, 5000 men. The loss of the English, &c. 800 killed, and 2000 wounded. The Ashantees left the King's camp and equipage on the field, in which was found the head of Sir Charles McCarthy. *N. Y. Obs. & Chron.*

JEWS IN CHINA.

In the last No. of the Asiatic Journal, there is an interesting article respecting the Jews in China. They were settled in that country, as well as in other parts of Asia, many centuries prior to the Christian era; even as early as 1000 years before. They migrated from Persia by way of Khorasan.—They say themselves that they came from the West or from Siyu. They have a M.S. copy of the Pentateuch; and they long kept up an intercourse with other Jews in Persia, and the more Western parts of Asia.—It is said they received some additions, soon after the destruction of Jerusalem by Titus in 70. Some of them have become Mehometans. They have a tradition, that Abraham, who they say was the nineteenth from Adam, was author of their law, and that Moses derived it from him. There is a great similarity between the laws of Abraham and Moses, and those of the Chinese. Their calculation makes Abraham to have lived 2000 years before our era; whereas our account places him about 1850 before. The period between Abraham and Moses, is not very different in the two accounts. In the ancient Chinese laws, which originated with Abraham, as they pretend, are traces of a holy Sabbath. In their more ancient writings, they say Adam was the first man—Abraham was the real author of the law, which was afterwards published by Moses. They inculcate adoration of heaven; by which is probably meant the Invisible One who inhabits the heavens and all worlds—Hence, in time, mankind who worshiped the God of heaven, were led to fix their thoughts upon, and to adore heavenly bodies, as the Sun Moon, and Stars; and fire as the emblem of these. Abraham, they say, worshiped Heaven, but not under any figure or image. These Jews are said to be honest and industrious, and are esteemed by the Chinese. They have a synagogue 250 feet long and 150 feet wide, and dedicated to "the Creator and Preserver of all things."—There is this inscription also on a tablet in the Synagogue—"Hear, O Israel, Jehovah, our God, is the only Jehovah."

When the people enter the temple they take off their shoes, and when they pray they turn towards the west. The person who reads the law covers his face with a thin veil. They believe in a judgment, in a paradise, and place of punishment. The Sabbath is kept strictly by them—But they do not attempt to make proselytes, nor ever go into a temple where an idol is worshiped. Besides the pentateuch, they have only part of Isaiah, Daniel, and Jeremiah. *Fam. Vis.*

DICKINSON COLLEGE, CARLISLE.—The prospects of this college are flattering. The number of its students is about *eighty-seven*, and good order prevails among them. An addition has lately been made to the number of teachers in this institution, of Dr. Vethake, brother to the professor of Mathematics, whose department of science is Chemistry and Natural History.

The students in Yale College are, Theological, 31; Law, 10; Medical, 80; Resident Graduates, 4; Undergraduates, 329; Total, 454.

Up to December 1st, the whole number of boats which had passed the collector's office at West Troy, N. York, the present season, inward and outward bound, was nineteen thousand nine hundred and sixty-nine.

The amount of tolls received at the Collector's office in this city, from the opening of the canal on the 24th of April last, to the 1st of Dec. inst. is 120,354 dolls. 12 cts.—*Albany paper.*

The total amount of tolls received on the Erie and Champlain Canals during the year which has just terminated, is estimated at about 700,000 dolls.

We mentioned last year, about this time, that thrity three thousand free letters had been mailed at the Post Office in this city within one week. This year, within this week including Tuesday last; we learn that fourty four thousand letters were mailed.—*Nat. Intel.*

BY STEAM.—Persons may now go from Bristol, in England, to Cork, in Ireland, for one shilling and six pence! A few years since the passage was three guineas!

From the Recorder & Telegraph.

TRADITIONS OF THE CHOCTAWS.

Messrs. Willis & Rand,—The following particulars respecting the Traditions, &c. of the Choctaws, have been principally obtained from one of their most intelligent chiefs, and from his father, a white man who has lived in the nation more than half a century. The account of these traditions was written some more than two years ago, for the gratification of the Choctaw boys taught at this place.

Respectfully yours,
W. Hooper.

Mayhew, Oct. 27, 1826.

The Choctaws say their forefathers came from a country situated far toward the going down of the sun. The period of this emigration, is thought to be very remote; but tradition does not fix the period, with any tolerable probability. The natives say that, having travelled a great distance, their ancestors came at length to the W. bank of the Tombigbee river. They then concluded they would proceed toward the rising sun, no further.

For a considerable time, it is said, they had no fixed residence, but roamed from place to place as it suited their convenience or inclination. In this situation they were much annoyed by other tribes. This is probably true; for there are several circumstances which go to prove that the Choctaws lived a long time in a fort. Tradition says that the whole population were assembled and threw up a wall of earth enclosing a ground sufficiently capacious to contain the nation. The place was called Nu ne-wai-ya, (Stooping Hill.) The wall is still to be seen, and the place is still known by its ancient name. It is not known how long they lived in this fort. The chief above alluded to is of the opinion, that the fort was their home during several generations. At some time during that period, the nation formed itself into two grand divisions or families, each receiving a distinctive name. It was then decreed, that no individual should be allowed to form a matrimonial connection in that division to which he appertained. This law was made, it is now supposed, to prevent promiscuous concubinage. A violation of it was attended with almost intolerable disgrace; the offender being viewed very much as an incestuous person is in modern civilized communities. This law, or custum still exists, and is scrupulously observed by all the full Choctaws. Some few of the *mixed race* have broken the custom, and have been much blamed for it.

The Choctaws, having remained in the fort till the oldest among them had no knowledge of the time when it was first entered, at length left it, and built small towns and villages a few miles to the south of it.*

The houses of those times were constructed in the following manner. Several large poles were firmly set in the ground, having a fork at the top. Strings made of bark were tied to one of those poles, and passed round horizontally to the others. Small sticks were interwoven, and the walls plastered on both sides with clay. The roof was made of similar materials, with long grass on the outside plastering. The house had one apartment only, and the door, or opening, was the only avenue through which air and light were admitted, and the smoke escaped. It was heated by a small fire of bark, placed in the coal pit form, in its centre. Many families *now* have *one* house made after the ancient *fashion*, though of different materials. It is called, Chuk-ka lush pa. (Hot-house.) In this the family sleep in cold weather. Their most keen edged tools were made of beaver's teeth; knives for common use of seasoned cane; hatchets, arrow points, &c. of stone. Their dress was composed chiefly of animal's skins. They however manufactured a species of stuff from wild hemp and turkey's feathers, of which they made small blankets. Corn, potatoes and beans, were cultivated to a small extent. But having no domestic animals, nor iron tools, they could procure but a small part of their food from the cultivation of the soil. Nor was it necessary, while the country was full of wild animals. One method employed to take their game was to form a circle, and by advancing toward the centre to drive the animals into a small compass; when they rushed upon them with clubs and hatchets, and killed as many as they could carry home.

The Choctaws have a tradition respecting the origin of their corn. On a little spot, say they, over which the fire had lately ran, there sprang up a blade differing in its appearance from all vegetation their ancestors had seen. It attracted the attention, and alarmed the fears of the whole community, and was regarded as the harbinger of some dreadful calamity. It was resolved however to let it remain. All the new wonders it exhibited, in its progress from the small blade to the full corn in the ear, were noticed with peculiar interest. As no unusual calamity appeared, their fears subsided. When the plant had come to maturity the people assembled, divided its grains among them, and gave it the name it still bears, viz Tonchy. The following year the Tonchy was carefully cultivated.

(Remainder next week.)

* The fort is situated some 50 or 60 miles S. W. of Mayhew, and is not far from the Military Road which has been cut through the nation.

FACTS RESPECTING SLAVERY.

An Extract.

In the United States in 1820, there were 1,528,452 Slaves. Their number is doubled in less than twenty years. We have now about 2,000,000. In 1840, they will amount to 3,000,000. In 1860, to 6,000,000; and in 1880, to 12,000,000.

They are fast concentrating at the extreme South.—In 1800 the number of Slaves in Maryland, was 107,707 and in 1820, 107,398. In Georgia, in 1800, there were 59,699, and in 1820, 149,656. In Mississippi in 1800, there were 3,489, and in 1820, 32,841; Georgia almost three times as many, and Mississippi nine times as many in 1820 as in 1800.

Will not that part of the country come under the complete control of the blacks? They are fast gaining upon the whites, and unless some powerful means are speedily taken to prevent it, we shall have a nation of blacks nearer than St Domingo.

Slavery is ruining the domestic industry of the southern States.—Slave labour under no circumstances can be brought into competition with free labor. Free labor can be hired in the free States for the interest of the money posted in prices, at the high price, which they have borne for the cultivation of cotton and sugar, including the cost of taking care of them. Millions of acres of land in the slave holding States have been left as irreclaimably barren. The more prosperous counties in every respect, in Maryland and Virginia, are those which have the fewest Slaves. The Slave population either checks or drives out the free white. The white population of Maryland and Virginia, for thirty years past, increased at the rate of 80 per cent, but in the United States generally including those States at more than 150 per cent. In 1790 Maryland and Virginia had more than one fifth of the whole free population of the republic, but in 1820 only one ninth. The slave states are fast losing their comparative power and resources. The valuation of the houses and lands of New York and Pennsylvania under the United States assessments—the principle of valuation being the same in all—was more than $600,000,000; whereas the aggregate of the houses and lands, and more than 1,000,000 of slaves added thereto, of Maryland, Virginia, North and South Carolina, Georgia, Tennessee and Kentucky, with a much larger area of land and more than double the number of inhabitants, was less than $520,000,000, or nearly one sixth less than those two states.*

Does it not become the southern states, and the nation to look at these facts, and look at them steadily? They could be multiplied an hundred fold, if necessary. *The southern states are fast losing their comparative power and resources, and is not Slavery the one, the only cause?*

* Niles Register.

SLAVE TRADE.

No. 68, of the London Quarterly Review, states, on official authority, some deplorable facts relating to the slave trade. Every day brings fresh proof that nothing but the civilization of the natives of Africa, by the establishment of Christian colonies on the coast, will ever put an end to the horrors of this traffic.

The American vessels engaged in this trade, are generally under the Dutch flag. One vessel under that flag was lately seized, but the crew, consisting entirely of Americans, escaped punishment.

The trade under the French flag is as vigorously pursued as ever, and the French government makes no exertion to check it. In the first month of 1825, 5766 negroes were landed within twenty leagues of Havana, many of them from French vessels; and nineteen vessels left that port for the coast of Africa. The Abolition Society of Paris state on the authority of authentic documents that slave captains throw into the sea every year about *three thousand* negroes, more than half of them while yet alive, either to escape from cruisers, or because the negroes, exhausted by sufferings, could not be sold to advantage.

Vermont Chronicle.

"The Portuguese and Brazilians, so far from having the least respect for public opinion, and consider the slave-trade as an honorable and legitimate branch of commerce; and so little horror is felt among them at the enormities which are constantly occurring, that nothing is more common than for *ladies* to take share in an *ebony* adventure. In the case of one recent capture alone, there were *four* female consignees. The vessels with the Emperor Don Pedro's license, are universally in the most horrid condition:—the mortality and suffering on board of

them almost too dreadful for description. It is stated that in some of those vessels were fierce dogs of the blood-hound species, trained to sit watching over the hatches during the night, lest the wretched beings below, driven to desperation, should make any attempt to reach the region of purer air." *Ib.*

BRAZIL.—In this enlightened age, when the moral and religious feelings of the christian world are enlisted in suppressing that abominable traffic, it is with sincere regret, mingled with a sentiment of abhorence, that we find any state in the new world encouraging the slave trade. By the admission into Bahia, for sale, of cargoes of slaves, the most powerful and direct encouragement is given to this inhuman traffic. On the first and second of October last, we find noticed in the Diario the arrivals of three Brazilian vessels, one with 504, a second with 408, and a third with 133 human beings, total 1065. This violation of natural right has taken place in the most anti-republican state of the new world, and furnishes an apt comment on the ascendancy of moral principle in a strictly republican community, and the contrary tendency of the monarchical system of government. But for the honor of the new world, it is hoped the Congress of ministers at Tacubaya, will make it a point with Don Pedro that he abolish this infamous traffic throughout his dominions: and if necessary, make known to him that the American republics will no longer suffer the western continent to be defamed by such barbarous speculations as that in human flesh. *Nat. Gaz.*

SOLEMN ADMONITION.

Copy of a letter addressed to a company of youth, assembled for a Ball.

DEAR YOUNG FRIENDS,

What an awful moment is this! On earth, multitudes "feel, at this very moment, death, and all the sad variety of pain." Bewailing time mispent, and trembling in view of eternity, they are passing, in rapid succession, to the bar of their Judge. Multitudes, clothed in mourning and suffused in tears, are following the remains of departed friends to the grave; and other graves still, are about to be opened to receive their dead. Many, here and there, awakened by the Spirit of God, are crying for mercy; or turned to righteousness, are rejoicing in God their Saviour. And the people of God, through the world, in view of the wickedness which abounds, are fervently praying, "O Lord revive thy work—in wrath remember mercy."

At this moment, the angels who kept not their first estate, and all those of our race who having trifled away their probationary season have died in their sins, are weltering in the quenchless flames of divine wrath; piercing the blackness of darkness with their shrieks, and calling in vain for a draught of water to cool their parched tongues.

At this very moment, that Being whose presence fills immensity, sits in awful majesty on a throne, high and lifted up, a train of holy seraphim filling his temple, and crying one to another, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."

But in the midst of scenes so affecting, so awful, and glorious, here is a company assembled, not to sympathize with the distressed, and provide for their relief; not for prayer; not for religious conversation; not to prepare to meet your God; but for vain and sinful amusement; to dance on the crumbling brink of hell; to waste your time; to mispend your money; to abuse your talents; to grieve the Spirit of God, and tempt him to depart, not only from you, but from this place; to put your Saviour to an open shame; to trample on divine authority and treasure up wrath against the day of wrath, and revelation of the righteous judgement of God.

Alas! my dear young friends, you know not what you do. But why should I again beseech you to "remember now your Creator"—why again assure you that "if you seek Him, He will be found of you; but if you forsake Him, He will cast you off forever?" It has been done in vain.

If still resolved to pursue the ways of sin and death, I entreat you to pause, and consider well, the meaning and certainty of the following message from God, which is hereby delivered to each of you, without addition or diminution, and will one day be realized in its full meaning and dreadful importance, by every individual who shall now presume to trifle with it.

A Message from God unto thee.

"Rejoice O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart and in the sight of thine eyes; BUT KNOW THOU THAT, FOR ALL THESE THINGS GOD WILL BRING THEE INTO JUDGMENT; Eccl. xi. 9. Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee? I THE LORD HAVE SPOKEN IT, AND WILL DO IT"

That you may all hear the voice of God, be converted to him, and enjoy his loving kindness forever, is the fervent prayer of many,—especially of your very affectionate friend the writer.—*Vermont Chron.*

A NATIONAL IDOL RENOUNCED.

The London Evangelical Magazine for December, communicates one of the most interesting facts relative to the progress of the Gospel in India, which has ever gladdened the hearts of Christians in this or any other country. It is contained in the following letter from Rev. Micaiah Hill, under date of Berhampore, March 14, 1826.

"*Sheeb*, whose station was at Kidderpore, a village near Calcutta, has been thrown by his former worshippers from the place he has occupied for ages, and doomed henceforth to receive divine adoration no more. The idol is an image of several hundred weight; it will be sent to England, and the materials of the temple will be converted into a chapel." "This, I believe," says Mr. Hill, "is the first public idol which the natives have been ever known to discard." "As it is at brother Trawin's station," adds Mr. Hill, "he will have the pleasure of giving you the particulars; though I could not refrain from announcing that *Sheeb*, like Dagon, had fallen before the ark of God?"

Temporal Benefit of Missions.—One of the Europeans, who shared the imprisonment and sufferings of Dr. Judson, in Burmah, has published some particulars in the Calcutta Government Gazette. He expresses much gratitude to Mrs. Judson, for her unwearied attention to their wants, of which we have been informed; and concludes with the following additional account:—"When the unfeeling avarice of our keepers confined us inside, or made our feet fast in the stocks, she, like a ministering angel, never ceased her applications to the Government, until she was authorized to communicate to us the grateful news of enlargement, or a respite from our galling oppressions. Besides all this, it was unquestionably owing, in a chief degree, to the repeated eloquence, and forcible appeals of Mrs Judson, that the untutored Burman was finally made willing to secure the welfare and happiness of his country, by a sincere peace."

THE CHRISTIAN WARFARE.

It is a delusion which flatters our indolence, and which is too often allowed to silence conscience, to suppose that characters eminently good and useful are so by nature and inclination, without very much trouble or self-denial; and that our own failings are so constitutional that we are more to be pitied than blamed for them. Never do we read in the Bible or elsewhere, of any who have glided easily and softly to heaven, borne on the tide of their own amiable dispositions. The question for our consciences is—are we *fighting*, or are we *yielding*.

Remember, they that *overcome*, and they only, shall inherit all things. There is no promise to the inactive; if we are not fighting, we shall never conquer; and remember, in this conflict, it is to *conquer or to die*.

Moral Honesty.—They that neglect moral honesty, neglect that which is a great part of religion—their duty towards God, and their duty towards man What care I to see a man run after a sermon, if he cheat as soon as he comes home? On the other side, morality must not be without religion, for if so, it may change, as suits its convenience. Religion must govern it. He that has no religion to govern his morality, is no better than my mastiff dog; so long as you caress him, and please him, and do not hurt him, he will play with you as finely as may be; he is a very good moral mastiff; but if you hurt him, he will fly in your face, and tear out your throat.

From the Recorder & Telegraph.

QUESTIONS.

1st. How far are Christian parents justifiable in permitting their children in their presence, even when grown up, to ridicule religion and religious persons?

2d. How far are pious parents chargeable for the sins of their children in this particular.

3d. How far may Christian parents, without committing sin, unite with their children in this *innocent amusement?* IOTA.

ANSWERS.

1. Totally unjustifiable.

2. Just so far as they know that their children "make themselves vile, and they restrain them not."

3. Not even so far as to grant the smile of approbation or exculpation.

Eds. Rec. & Tel.

Effects of Dram Drinking.—At Rockville, Md. a few days since, Captain William Beckwith, and Mr. Basil Duval, both stepped into a tavern; and there was no harm in that. They began to drink together, and probably drank too much. In the course of conversation, the lie was given by Mr Duval; in return for which Captain Beckwith struck him; and Mr Duval thereupon stabbed him in eight or ten places, and cut the jugular vein, and he will probably die.

Commodore Perry.—The remains of this gallant officer, who died in Trinidad, in 1819, have been removed to Newport, R. I and re-interred with public funeral solemnities.

POETRY.

From the Pittsburgh Recorder.

BY A LADY OF WASHINGTON.

RELIGION

What gives to man his chief delight,
In this sad gloom of mental night,
And leads in paths of truth and light?
Religion.

What gives to man in youthful bloom?
A glorious hope beyond the tomb?
What gives to man this heavenly boon?
Religion.

What buoys the soul, press'd with a load
Of guilt—points to the gracious word,
And says, "Behold the Lamb of God?"
Religion.

What gives the saint, distress'd with sin,
"Fightings without and fears within,"
A hope the victory to win?
Religion.

What gives to man immers'd in cares,
A hope of rest from all he fears,
When he shall leave this vale of tears?
Religion.

What gives to man, o'erwhelm'd with grief,
(Who has in God a firm belief,)
That he in heaven shall find relief,
Religion.

Religion, thou the mourner's stay,
O guide me by thy heavenly ray
To the bright realms of endless day,
Religion.

Religion, thou the friend of man,
I'll seek thee in life's early dawn,
And by thee on faith's wing be borne,
Religion.

Religion, though the gift of God,
The path that all the righteous trod,
I too would walk thy heavenly road;
Religion.

Religion, thou in every stage,
Of youth, of manhood and of age,
Thou shalt alone my thoughts engage,
Religion.

But Oh! should I forsake thy ways,
And wander in a devious maze,
Shine on me by thy powerful rays,
Religion.

Restore my soul to wanton joy,
And let me ev'ry power employ,
To praise the Lord without alloy,
Religion.

And when I pass the gloomy shade
Of death, and earthly scenes shall fade,
O grant me then thy heavenly aid,
Religion.

And when arriv'd at heaven's bright shore,
I'll praise the God whom I adore;
I'll praise thy God forever more,
Religion.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.

[*Continued.*]

In her eighth year she was called to experience a most afflictive dispensation of Divine Providence, in the death of a darling little sister, who was three years younger than herself. She was greatly grieved but displayed much resignation to the will of God; and directed her sympathy and affectionate condolence to the consolation of her afflicted mother. Mrs. Smelt had enjoyed but feeble health for several years, and her mind had been deeply exercised, in seeking to secure the best interests of her own soul. This bereavement laid her low in the valley of humiliation. She was visited by many pious friends and ministers of the gospel. When her mother was engaged in conversation with them, reading the Scriptures, or other religious works, little Caroline would give her whole attention to the subject, and she has since told her mother, that from *that period* she dated the first perceptible operations of divine grace upon her heart. For, said she, "so clear was my comprehension of the plan of salvation through a Redeemer, that I understood it as well, and believed in it as firmly, at *eight years* of age, as I do now on my death-bed." She also observed, "that it had often been a matter of astonishment to her, even at that early period, that she should have had such clear conceptions of a subject which caused so much investigation and doubt in the minds of older persons." She was always attentive to religious instruction, and at the age just mentioned, particularly so. Her mother never asked her to retire with her, for the purpose of private prayer, without finding her ready and immediately willing to attend, let her little engagements be what they might. She would bow on her little knees, with so much sweet humility, and so silently and patiently engage in the solemn duty, as to afford her affectionate mother the greatest delight, particularly when she could see her at the close of duty, wiping the precious tears from her infantile cheeks.

When Caroline was a little more than eight years old her curiosity was considerably excited to see the *Augusta races*. As a number of her little friends were going, she asked permission to attend also. Her mother, feeling confident that her little daughter did not understand the nature of this amusement, did not hesitate to indulge her. She was, accordingly, one day placed under the care of a particular friend, and went; but before the race was over she was brought home as pale as a little corpse. On inquiring the cause of her returning in that manner, she said, "she had been very much disappointed in the amusement; that she had seen nothing but a *frightful confusion*, and the poor horses *whipped* and *run* almost to *death;* that she had concealed her terror as much as possible, for fear of interrupting the friends with whom she was; but at length two men got to fighting near the carriage in which she was seated, and she heard a loud exclamation of War! War! which alarmed her so exceedingly that she was near *fainting*, when her friend, seeing her situation, brought her away immediately." She, ever afterwards, evinced a great abhorrence of this amusement.

Perhaps a more happy, meek, or affectionate disposition than that which she possessed has rarely ever been known. Always desirous of making every one around her partake, as much as possible, of the blessings she enjoyed, she extended this principle to friends, strangers, servants, and even to animals. It is well recollected, that soon after the races before mentioned, a young friend presented her with a beautiful little ringdove in a cage. At first Caroline was much delighted with the present; but after a short time she expressed great sympathy for the poor bird; and said she should feel more pleasure in owning it, if it were not confined like a little prisoner. A friend then assured her, that if she would open the cage door and let it out, the bird was so domesticated that it would not fly away, but would exercise itself on the trees in the yard, and return to the cage. The experiment was immediately made, but the bird never returned. Instead of being distressed by this circumstance, she seemed to be gratified. Her mother was surprised, who supposed that she had become weary of her little charge; but soon afterwards, in conversation on this subject, Caroline cleared herself of this suspicion, by saying, that she did not think it right to imprison little birds, and separate them from their mothers; that she hoped her ringdove had found its mamma, and that was the cause of its not returning. She was glad that she had let it go; for "O how happy the poor *mother* and little dove must have been, in meeting after so long an absence;" and concluded by saying, she hoped none of her friends would again present her with a bird in a cage; for she would much rather see them hopping about on the trees, and hear their delightful little notes in the open air, than to have them deprived of their liberty on her account.

There was one singularity in her disposition while she was a child, which was often remarked by those about her, viz. that she never discovered a fondness for toys of any description; on the contrary, she rather manifested an aversion to them. She was often presented with a variety, particularly of *dolls*, of which, most little girls are very fond. But she never made any use of them, as an amusement for herself; and would cheerfully bestow them on little friends who she knew took pleasure in them. She was of so domestick a disposition, always so much more attached to home than any other place, that her mother frequently endeavoured to promote her amusement by inviting her attention to those innocent play-things. But one day she observed to her mamma, that she could take no pleasure in *wasting time* with those pieces of *painted wood*; that she was very *fond of living babes;* indeed, she *loved* them *dearly*, because our *blessed Saviour* had taken *such* in his arms and blessed them. She continued, "I never feel lonesome when I have mamma to converse with me; and when she is otherwise engaged, I have my lessons to get, or I can amuse myself in the garden. My *pets* are there; for I derive more pleasure from seeing my little plants flourish, than I do from playing with toys." Indeed this was proved by the care and attention which she paid to them. She had always a given number of plants and flowers in the garden, which were called *hers*, which she would water and attend to herself. Often was she seen watching for the first appearance of a flower-bud on a favourite plant or shrub; and often did she run to her mother in a transport of joy, to tell her that it was in bloom, or to present one of the flowers. The beauties of nature always presented to her mind an inexhaustible theme for admiration; and she often discovered more pleasure in contemplating the shape and colour of a single flower, than in the enjoyment of any *fashionable amusement*. She was an enthusiastic lover of flowers. They were the only article in fashionable dress with which she professed to be pleased. It was not unusual for her to appear at the breakfast table with her hair ornamented with flowers dripping with dew. She said it was not a romantic taste that induced her to do this; but there was such perfection stamped on every leaf, as to elevate her gratitude to that Being by whose wisdom and power they were formed.

[*To be continued.*]

DR. JOHNSON.

A young gentleman, to whom the late Dr Johnson was godfather, called to see him a very short time before his death. In the course of conversation, the doctor asked him what books he read; the young man replied, "The books, sir, which you have given me." Dr. Johnson, summoning up all his strength, and with a piercing eye fixed upon the youth, exclaimed, with the utmost energy, "Sam, Sam, read the Bible: all the books that are worth reading have their foundation and their merits there."